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SOME OF OUR SUNDAY SCHOOLS.

THE SUNDAY SCHOOL AT FRANKFORT ON THE MAIN, GERMANY.



WHEN a new branch of the Church is organized in any part of the German Mission one of the first things started is the Sunday School. At first when the branches are

composed of but a few families the Sunday School is more like a regular meeting, except that a defined line of work is adopted. These schools are usually presided over by the branch presidents, and



THE FRANKFORT SUNDAY SCHOOL.

the only other officer is a secretary. But just as soon as the branch grows and enough children attend the Sunday School, a complete organization is effected and the school becomes a body by itself. So has it been with the Frankfort on the Main Sunday School. Ever since the branch was organized some ten years ago, a Sunday School has been a part of it. But it was not until February 4, 1900, that a complete organization was made. At that time Elder D. H. Christensen was president of the branch and the following brethren and sisters were called by him to be officers and teachers in the school: Superintendent, Elder E. W. Ashton; first assistant superintendent, Elder Georg Rausch; second assistant superintendent, Julius Druck; secretary, Cathrine Wehnes; assistant secretary, Hedwig Borkhardt; organist, Wilhelm Sartor; librarian, Conrad Dietz; teachers, theological class, D. H. Christensen, M. Rich, Porter; M. Ganglmeyer; primary class, E. W. Ashton.

There were present at this meeting four Elders, six brethren, thirteen sisters, four children and two friends.

Changes in the officers have been very few, except with the superintendents and the teachers in the theological class. These have been Elders from Zion who have been released or removed, new ones taking their places. The superintendents have been Elders E. W. Ashton, Martin Ganglmeyer, Philemon M. Kelly, Samuel J. Claridge, Walter A. Wallace, Henry W. Wilson and William T. Nuttall.

The present organization was effected August 30, 1903, and is as follows:

Superintendent, Elder William T. Nuttall; first assistant superintendent, Elder Georg Rausch; second assistant superintendent, Elder F. J. Chamberlain; secretary, Cathrine Wehnes; assistant secretary, Hermine Kuhfuss; organist, Toui Trautsch; librarian, Josef Heck;

teachers, theological class, Elder John W. Boud, Jr., Elder F. J. Chamberlain, primary, Sister Helene Trautsch.

On October 4, 1903, the two classes were divided into four—theological, boys' intermediate, girls' intermediate, and primary.

Since the first organization the theological class has always studied the Book of Mormon, first from a historical standpoint, and later from a doctrinal. The primary class has taken up alternately Old and New Testament stories. Since the division of classes the work is almost entirely on the Book of Mormon. The theological class is continuing its doctrinal work, the two intermediate classes study the same book from a biographical standpoint. The primary class has "The Life of Christ." In the three younger classes we follow the Sunday School "Outlines" and find them a wonderful help, especially to the local teachers.

The emigration of families to Zion has kept our school at about the same numbers although new friends are being added all the time. The interest at present is high, the attendance is good, and the pupils are very diligent in preparation and class recitation. The order maintained is usually good and the marching and the drawing of curtains is all done quickly.

Many of our little friends are non-members of the Church but are none the less interested in the Sunday School. They attend regularly and their parents note the influence made upon their children and investigate for themselves. The Gospel principles become instilled in the minds of the children and whether the parents accept the Gospel or not they are friends, and the children will be ready to accept the truth when old enough to think for themselves. In this way the Sunday School is a great help in the general work of the branch, and is a power for good here, even as at home.

William T. Nuttall.

ALLON, THE STRAY SHEEP.

Let all things be prepared before you.—Doc. and Cov. 133: 15.



RETHREN, I want you to bless me, and, as I must hurry back to my ship, I hope you will bestow the blessing as quickly as possible."

Such was the request of a man about thirty-five years of age, and judging by his rough exterior, and by the shattered English he spoke, one could readily imagine him to be from the lower walks of life.

The parties addressed were none other than the brethren at old 42 Islington, Liverpool, and by the hurried and impatient manner and the peculiar dialect used by the speaker, they were prompted to ask for some little account of himself before complying with his request.

He thereupon hastily informed them that he had been summoned from Derby to Liverpool to take charge of a valuable horse, the property of an American gentleman, and that to his care had been entrusted the shipment of the animal from England to New York, after which he must accompany it to Trenton, New Jersey, where the owner resided.

He was under strict orders, he said, not to lose sight of the animal after getting it aboard ship, but that an hour or so prior to the schedule time of sailing he had been so strongly impressed to seek for a blessing from those whom he knew had the power to bless, that he had taken a flying visit from Birkenhead, where the ship lay, to the *Star* office, to receive the desired encouragement; hence his haste.

The kind and generous-hearted brethren at once let everything else go in order to accommodate him, and in blessing him, Brother Herbert James, who then labored in the *Star* office, promised that notwithstanding the trying circumstances

that would surround him, he should nevertheless find deliverance on the right hand and on the left; that angels should watch over him, and that he would reach the end of his journey in safety.

There was not much time for questions and answers, and Allon, for such was the name of the petitioner, did not inform Brother James of his intention to push his way through to Zion, there to stay.

While it would be irrelevant to the subject in hand to describe the events that occurred during the shipment of the horse, still it is a little in line to state that notwithstanding its frenzied and sometimes perilous attempts to have its own way, the animal was duly delivered without scratch or blemish to its owner in Trenton. Having been kept in a standing position for eleven consecutive days, on its arrival the intelligent brute almost "fell over itself" to get down upon a heap of clean straw that had been placed for that purpose upon the barn floor. A few months after its arrival on American soil, having added to its already brisk nature some of the vim and snap so marked in the American horse, and becoming wild and unmanageable, it had to be disposed of for safety's sake.

After receiving his hire for the shipment and care of the animal, Allon was not long in making up his mind to gather to the valleys of the mountains, instead of returning to his home in Derbyshire, where his wife was expecting him as soon as the contract for the delivery of the horse was finished.

But then, Allon knew that the principle of gathering was true, and is it not possible, thought he, that this ocean trip with the means I already have, is the method

employed by the Lord to gather me to Zion in answer to my prayers?

Thus soliloquized Allon as he slowly but thoughtfully made his way to the depot to procure transportation out West, or as far as his money would take him. A few days later, and he found himself in a stranded condition in Evanston, Wyoming.

Wending his way to the Almy coal mines, he there fell in with a number of acquaintances, who, in addition to his own efforts, used all diligence to obtain work for him in the mines, and although new hands were constantly being engaged, bad luck, so called, attended him at every step.

Eventually he left Almy and trudged afoot to Ogden, where a similar search for employment as that instituted in Almy netted him like results. Not to be discouraged, he then bent his steps southward towards the capital, and on the way managed to obtain two weeks' employment upon a canal near Kayville, afterwards obtaining board with a brother whose home was near by.

It was here that one morning, while engaged in prayer in unison with the family, an impression struck him that he would shortly be in England again. In mentioning the matter some little time afterward to the brother, that worthy pooh-poohed it, telling him not to allow such nonsensical ideas to get into his head.

But, uninvited and unsought for, the impression had come with such sudden and telling force as to preclude all possibility of a doubt as to its inspiration. Not having the least desire to return to England, he naturally felt uneasy in mind, and would have preferred to treat the matter lightly, and banish it entirely from his mind; but despite his efforts in that direction, it clung to him.

"Have I not for some time past," soliloquized he, "petitioned the Lord to open

up the way for me to gather to the body of the Church, and who dare say that my prayer has not been answered?"

"Your prayer has been answered," spoke up the brother to whom Allon, a few days later, rehearsed the matter, "and let that satisfy you. Depend upon it," continued he, "that now you are here, Satan will try and darken and perplex your mind, in order to deceive and lead you astray from the very plain and comprehensive lines of duty. Therefore be wary." And Allon acquiesced in the brother's answer.

Upon receiving his pay for work done on the canal, he paid his board bill, and afterwards mailed the greater part of the balance to his wife, who with one child still resided in Derbyshire, waiting there until such time as he could furnish money for her to follow him, as she had already been apprised of his western journey and his intended settlement in Utah.

From Kaysville he walked to Farmington, where, while resting for a short time near the depot, he sighted a freight train going south, and noticing an open car—and being reminded by a few dust-be-grimed occupants thereof that riding was preferable to walking—he entered it and rode as far as Woods Cross, at which place he alighted purposely to try and procure employment at some brick-kilns not far distant.

Failing to obtain his desired object there, he pursued his way to Salt Lake City, riding in a farmer's wagon almost to where the Oregon Short Line depot stands, where, immediately after his arrival, he was confronted by a policeman, who notified him that he must consider himself under arrest.

"What for?" asked Allon in astonishment.

"For stealing a railroad ride from Ogden to this place," replied the officer.

Allon assured him that the charge

against him was not exactly correct, and that he was prepared to prove he had been in Kaysville for two weeks past and that he had entered Salt Lake City by horseroad instead of by railroad, as charged by the officer.

At this juncture a brakeman came up and swore to seeing Allon with a few others board the train that morning in Ogden, and that it was useless for him to try any "bluff-work" here, as anybody could see by his appearance that he was a hobo from away east.

At that time Allon really did not know what the term "hobo" meant, or implied.

While the officer was putting the handcuffs on him, Allon, now highly indignant at the treatment accorded him, asked the brakeman if he was prepared to swear in a court of justice that he had seen him upon the train either in Ogden or Salt Lake City, to which question the brakeman answered in the affirmative.

"All right, sir," said Allon, "now order me locked up. I fear not the results."

The officer, smiling at the supposed bluff, then led him through the crowd of passengers which just then thronged the platform, to a room, into which he rudely pushed him, and locked the door. Twenty minutes or so later a superior officer entered, who, after listening to Allon's version of the affair, felt justified in liberating him.

Free once more, Allon wandered around in the city, trying to obtain employment, and fortunately came under the notice of the late Elder George Nebeker, who furnished him with employment for a few days upon a canal which was in course of construction near the city.

Finishing there, he hopefully looked around for more work, but not seeing the least prospect of any, made up his mind to move elsewhere.

It was just at this time that he became acquainted with Brother Alexander Carr,

of the Nineteenth ward, and to that gentleman's credit be it said, that although Allon was a stranger, without the least means of sustenance and with no immediate prospect of procuring any, Brother Carr took him in, sheltering and feeding him for a considerable time.

It was while staying at Brother Carr's home that Allon, not having yet procured employment, placed himself under the direction of the late Bishop John Sharp, and by that gentleman was shipped with others to the "Rock Springs" mines. He had been in the mining camp but a few weeks when the Chinese trouble broke out; work for a time was paralyzed, and the coal company, being anxious to resume business, set a stipulated time for all who wished to work to be on hand on a certain date, or consider themselves discharged.

The truth to tell, at the mine where Allon was employed he was the only man to put in an appearance on that particular date, and on meeting the general superintendent, who happened to be up from Omaha, was asked by that gentleman if he was there with the intention of working. Allon replied that he was ready for work, providing some other man would fall in line with him, otherwise he could not see his way clear to do so.

Those were rather peculiar days in Rock Springs; and any brother who was out there at that time will confirm the statement. A few brethren of Salt Lake City could be named, who were in tight corners. But enough of that.

It was but a short time after the soldiers had put in an appearance when a number of the miners, Allon included, received notices that their services were no longer required, and that any man in the camp who wished to depart, could receive a free pass over the Union Pacific to any point where that line extended. It was simply a wise move to rid

the camp of its objectionable characters; that was all.

Allon could not understand why he was discharged, and it was some years afterward, when he learned from one of the officials there, that it was only the agitating element that the company wished to be rid of, and that if Allon had received his "discharge notice," it was owing to some misunderstanding in the matter.

As before stated Allon was one to be discharged, and regarding it as a deliberate and decisive finale to his services there, deemed it useless to longer hang around camp, and had it not been that some of the brethren tried to induce him to remain until order was restored, he would have left that same day.

It was during the interval between his discharge and departure from the camp, that he received a letter from his wife in Derbyshire, stating that their child was in a sick and critical condition, with pneumonia, and that the two doctors attending her, held out small hopes of recovery.

Allon was much cast down by the sad news, and as if to add to his grief, he was that same day seized with the severest attack of "cholera morbus" imaginable for a person to live through, and quite a few days elapsed before he felt himself again. Then came another letter, this time from a friend informing him that his child was dead and that his wife wished him to return to England. Vexed and depressed by the stringent circumstances that already surrounded him, little prepared was he for the more poignant and distressing news of his little daughter's death, and his wife's determination to remain in England.

With a heart convulsed in the effort to hold back the tears that were hurrying to obey nature's call; and with a whispered, "Heaven help me," he at once proceeded to answer his wife's letter.

"Hello! Allon," spoke up a fellow boarder coming in at that moment, "why are you looking so blue this morning?"

For answer, Allon showed him the two letters, at the same time explaining a few incidents in regard to his home in Derbyshire.

"I cannot believe the child is dead," plaintively said Allon, as the boarder after reading the letters handed them back to him.

"It is well you take it that way," further spoke the boarder, "but if, as you say, the lady friend who informed you of your child's death has resided but a few doors away from your wife, and has also been in the habit of writing all of your wife's letters for her, surely she should know whether your child is dead or not better than you who are living here over six thousand miles away." Without further argument Allon continued his letter; informing his wife of the desperate straits he was just then placed in, and of how he could not see his way clear to return to England, but hoped that by the time he could save up her emigration fare she would have changed her mind sufficiently to come to him.

He also discussed the letter received from her neighbor, which letter contained the news of his child's death, and after expressing a hope that she would not injure her own health through anxious and long watchings over the child, concluded his letter by promising her that the child should recover and live to womanhood.*

Shortly his mind reverted to his own immediate surroundings, and seeing quite a number of the brethren leaving camp for their homes in Utah, he realized that

* The writer of the letter at the time she wrote it had moved from Derbyshire and was uninformed regarding the girl's death. The latter is now a young woman of twenty years of age, and still residing in the same place.

he of necessity must also leave, and he needed little persuasion to fall in with the proposition to accompany a young miner to Kansas City.

Procuring free passes they accordingly took train, and after arriving there Allon obtained a few day's work upon a railroad. After finishing the little work that was furnished him, he again moved; this time to Higbee, Missouri.

Here he went to work in the coal mines, and prospects of an encouraging nature made him anxious to settle there, and save up means to emigrate his wife; after which they would both gather to the Valleys of the Mountains.

Man proposes, but God disposes.

He had labored there but a few days, when he had reason to believe that some "unseen power" was having something to do with his affairs and surroundings.

Dreams of the most horrible nature haunted him during the night, while in his awakened moments he felt as one would were a sword about to fall upon his neck.

Averse to superstition and inclined to believe that his depression of mind originated from some physical disorder, he still continued to labor, until at last his mental condition became insufferable, and being strongly impressed to continue his journey east, he left Higbee to try his luck elsewhere.

"What am I thinking of?" he soliloquized, at the same time stopping short and giving way to a train of reflections, "if I am not careful I shall find myself in England again, repenting my folly." But ere long he discovered that when he faltered by the way, disappointment and suffering were the results, while in continuing his journey eastward, the way seemed prepared before him.

Of doubtful mind, and yet he knew,

A Power was there to help him through.

Yes, a power unseen, yet irresistible was

near him; he felt its presence, and dare not tempt it.

Soon the nervous feelings that had previously possessed him, gave way to one of security, and he at once determined to continue his journey eastward, and solve the problem.

For one without means, his rapidity of travel, together with many strange incidents that happened in his favor, was truly remarkable, tending to confirm his belief that some other than mortal was at that time interested in his welfare.

Finally, it dawned upon his mind that England was the objective point to which he was being led, or driven—put it whichever way you will—and becoming decisive in purpose, he hastened to carry out what he then considered to be the will of the Lord.

Once determined, he no longer hesitated, but redoubled his efforts to reach England as quickly as possible.

Ejected from one train, another and a faster seemed to be at hand as if to accommodate him.

Eventually, one morning, (the ninth of November) a reverse came; for being ejected from a train on the B. & O. Railroad, he had to walk all day, during which time he covered a distance of nearly forty miles.

Night coming on, he looked around for some kind of shelter, where he could build a fire and dry his clothes which had become saturated by a cold, drizzling rain that had fallen all day.

At length, after passing through a deep defile or sand-cut through which the railroad extended, he espied a small and dilapidated rock cabin, presumed once used by a track watchman—and after examining it, found that it was not to be shunned—by one in his condition.

Once inside, he found a fire grate—luckily in place—a plank seat upon which he could lie and rest, and plenty of loose

coal within easy reach by the side of the track.

While it was true that the door with its posts had been carried away, there was the consolation that no broken windows needed to be stuffed up, as none ever had place there.

Soon a big fire filled the grate: the thickly laid dust upon the plank was shaken off: spiders and lizards and such things were searched for: and then with a grateful heart for the shelter found, the wanderer bent his knees in prayer.

The hut was located in a lonesome spot, and while to the left of it the ground gradually rose to the elevation of a hill, the right side abruptly fell to a considerable depth, and rising again but a short distance away, left a ravine which by its stony nature, and scant production of herbage, rendered it a fit breeding place for reptiles.

After having partially dried his clothes and partaken of a few crackers and cheese—a diet upon which he mainly subsisted—

Allon lay down upon the plank to rest, and was shortly afterward lost in reverie as to the identity of the unseen power by which he at that time permitted himself to be governed.

"Is it possible that I am deceived?" he muttered; at the same time half rising and adjusting the piece of wood that served him for a pillow into a more accommodating position, "and yet," thoughtfully continued he, "judging from the impression I received while in Utah, and the manner in which I am almost forced along on my journey I cannot but believe it is the Lord's will concerning me. But why this haste? Is it not probable I shall have to stay for some time in New York in order to obtain employment and means to cover my passage to England?"

"Really I would like to know whether I am acting in accordance with the will of the Lord or not, and as I am making for

England against my will, not another mile will I go in that direction until I positively know whether I am doing right or not."

The next moment, suffering under a severe mental strain, he petitioned the Eternal Father to give him light in the matter and not permit him to be a victim to evil influences. "O Lord!" cried he in the terrible anguish of his soul, "as I am without means, and for anything I know this journey may be as but a wild goose chase. I ask, that if this thing be of Thee, to please show me how long it will be from this day until I shall set sail for England. I cannot, neither will I take another step forward until I receive an assurance that I am acting in accordance with Thy will."

After prayer, he arose from his knees, his mind being irrevocably made up that should his petition not be answered, he would on the morrow retrace his steps to Utah.

A few minutes or so afterwards, he was again stretched out upon the plank, seeking the sleep he so much needed, but which was yet so far from him, frequently reversing his body from side to side so as to obtain a more easy and restful position.

Many and conflicting were the thoughts that hurried through his mind, and not until he, discouraged and almost disgusted, rose to his feet, did a break occur in his train of reflections.

Standing there with his back to the fire and with his eyes peering through the doorway out into the blackness of night, he looked like one lost to himself, shunned by men and abandoned by heaven: a lone creature indeed. With his dust-begrimed visage, upon which was traced a fearful anxiety, and his somewhat tattered habiliments, that clearly betrayed his poverty-stricken condition, he looked in every sense of the word, a vagrant.

Insignificant, yet to every right of

title, a servant of God. A wanderer, almost past casual notice—yet recognized by immortals; a Joshua in filthy rags, yet destined to be robed in spotless white and to officiate in God's Temples. "Such is life."

Whether it was to relieve the oppressive solitude or to change the channel of his troubled thoughts, he could not well determine; be that as it may, he was suddenly impressed to leave the cabin, and to take up a position near the verge of the ravine.

With the exception of that which emanated from the cabin fire, not a light was discernible in any direction; the rain-laden clouds o'erspread the earth with a blanket of darkness, added to which was an awful and profound silence that but served to intensify the solemnity of the whole, amid which stood Allon like a lone inhabitant of some eternal world of darkness.

"Whatever in the world can that be?" he asked, half aloud, of himself, as almost with the rapidity of lightning a terrific wind swept past him into the ravine, where a moment later the sound of the falling and breaking of rocks evidenced

the destructive force of the whirlwind, if such it was.

Singular to state, that during the brief spell of the phenomenon which lasted but a few moments, his mind was at once drawn to the Biblical account of a like experience had by the Prophet Elijah while sheltering in the lonely cave at Horeb, and it was while momentarily contemplating upon the similarity of the two cases that a feeling of awe came over him, compelling him to retire into the cabin where he hoped by a change of thought to rid himself of the dread that now filled his soul.

Almost distracted by fear and perplexity, he at length seated himself upon the plank, but had hardly done so before a calm and peaceful influence settled upon him, and a few moments later a whispered voice informed him that a week from that day he would set sail for England. Not by imagination, dream or vision, but openly, even as one man whispers to another, came the prophecy from the unseen world, and to judge from the apparent closeness of the voice at Allon's right ear, the veil between the two must have been thin; thin indeed.

TO BE CONTINUED.



THE FISH AND BIRDS OF TONGA.

NOMUKA is a small island of the Haapai group, in the centre of which is a lake of exceedingly brackish water, which tastes somewhat like a strong solution of Epsom salts. This lake, though not more than one hundred feet above the sea level, is evidently of volcanic origin, and has no visible connection with the outer ocean, neither is

there any perceptible rise or fall in its waters.

In this lake is found, in great abundance, a peculiar fish, called by the natives *Ava*. The fish differs from all others found in the adjacent seas—it will remain fresh for several days after it is caught, while others, on account of the great heat, go bad in three or four hours. After

being cooked, the Ava will remain fit for food for a number of days, and hence is much sought after by the natives, when on their voyages. Indeed, the lake may be regarded as a fish preserve, as it is placed

and richness of its flesh. It is apparently a species of salmon.

There are many kinds of fish on the Friendly Islands, and fishing is carried on quite extensively. Jagota, or shell



THE HERON.

under certain restrictions in favor of voyagers. When fully grown the Ava attains a length of from two to three feet, and is greatly esteemed for the delicacy

fishing, is principally done by the women.

The true sperm whale is often observed in the neighborhood of these islands. Dolphins and porpoises also abound; but

They are not sought for by the natives. During the year 1894 fifty-three tons of whale oil were shipped from the Tongan Islands.

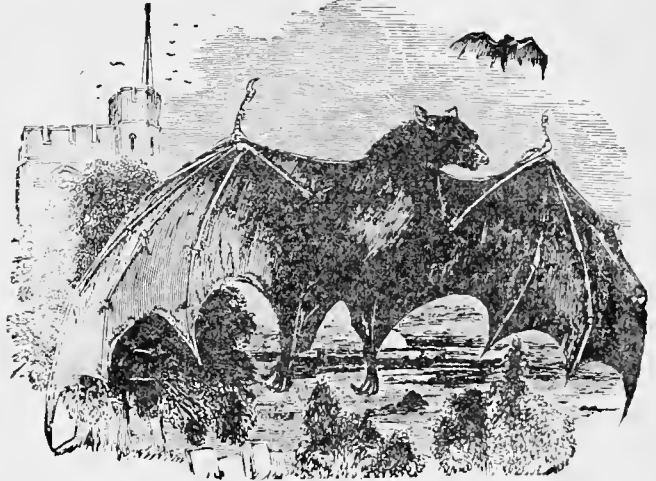
Sharks are numerous in these waters, and are caught in considerable numbers with hooks, but more commonly with a simple bait and a noose. I saw one shark after it was captured, that weighed about four hundred pounds and that measured eleven feet long.

Like many other of the Polynesian groups, the Friendly or Tongan Islands are entirely free from noxious snakes and serpents, nor are there any frogs or toads thereon.

There is no great variety of the feathery tribes on these islands. The sea birds are principally gulls, bitterns and herons. Vampire bats, called by the natives Beka, are numerous. Their favorite habitation is among the toa or ironwood trees, which are usually planted in the neighborhood of the burial grounds. During the daytime these creatures remain tolerably quiet, either in their nests or suspended by their claws from the branches, with their heads downward. Occasionally a squeaking cry arises from the whole fraternity, when any trouble-

some bat flutters about in search of a new roosting place.

As night approaches, all is in an uproar and commotion. Such is their habit before they start on their nocturnal expeditions in search of food, which consists of fruit of various kinds. Their return to the grove of toa trees always indicates



VAMPIRE BAT.

the near approach of day. Their coming is published by loud chattering and evident contentions for convenient roosting places.

It is absolutely forbidden to kill a beka around the vicinity of Hehifo. Any guilty of doing so is subject to a heavy fine.

Amos A. Atkinson.



A LOST PROPHECY.



WE have the assurance of the Holy Scriptures that the Lord "will do nothing but he revealeth his secret to his servants the prophets." There is abundant sacred

history to establish the truth of this assertion. From the beginning down to the present time the Lord, when desirous of revealing to the world some of His purposes, has raised up a prophet through

whom He communicated His will to the children of men. A few references will suffice to prove the truth of what we have said.

When the people in the days of Noah had almost sinned away their day of grace, the Almighty revealed to His prophet Noah His intention of destroying them by a flood if they did not repent of their sins and iniquities. He sent Noah to call them to repentance, but they turned a deaf ear to his solemn entreaties, persisted in their wickedness, and the righteous judgments of God fell upon them.

The Lord revealed to Abraham that his seed would sojourn in a strange land for a period of four hundred years, that they would be in bondage during that time, and that afterwards they should come out with great substance. This prophecy, as we all know, was fulfilled to the letter.

When the Lord decreed judgment against the inhabitants of the plains, He revealed His intentions to Abraham and Lot. Coming down to Joseph, the son of Jacob, the Lord revealed many things to that young man. He told him, in a dream, when he was a mere lad, that He would exalt him, and make his name great; that the day would come when his father and mother and all his brothers would look up to him and do him honor. This prophecy was fulfilled also. When Joseph was in Egypt he uttered a remarkable prophecy, which was fulfilled in every particular. The prophecy is as follows:

Behold, there come seven years of great plenty, throughout all the land of Egypt; and there shall arise after them seven years of famine, and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following: for it shall be very grievous (Gen. xli: 28-31).

Students of the Bible have read with interest the literal fulfillment of Joseph's

prophecy. This same Joseph made another remarkable prophecy, a prophecy concerning the great work of the Lord in the latter-days, but for some unknown reason it failed to find a place in the sacred record. Being a prophecy of great importance it, undoubtedly, must have been the wish of the Lord that it be placed on record; and a record was, no doubt, made of it, for many years afterwards we find other prophets referring to it; but for some cause or other it is not to be found in the Bible.

While that record contains many prophecies relating to the dispensation of the fullness of times it by no means contains all the prophecies that have been made concerning this very important epoch in the world's history. If the words of the prophet which we have quoted above be true, namely, that the Lord will do nothing except He first reveal His secret to His servants the prophets, then there must have been some very interesting prophecies made concerning "the marvellous work and a wonder" which the Lord would perform in the latter times, which have, either purposely or otherwise, been left out of the Holy Book. It would, indeed, have been a strange thing, had the Lord failed to make mention of the one whom He had chosen to stand at the head of this great latter-day dispensation, as His prophet, seer and revelator. While there are many prophecies in the Bible foretelling the work which Joseph Smith would accomplish, there is no direct reference made to the prophet himself.

For this omission we must not blame the Lord, for He certainly spoke of His servant, and inspired one of His prophets, Joseph, the son of Jacob, to make the following prophecy concerning him:

For behold thou art the fruit of my loins; and I [Lehi] am a descendent of Joseph, who was carried captive into Egypt. And great were

the covenants of the Lord, which he made unto Joseph.

Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off: nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the Spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom.

For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

Yea, Joseph truly said, Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.

But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of my covenants, saith the Lord.

And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise.

And his name shall be called after me: and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the

power of the Lord shall bring my people unto salvation.

Yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever. (II Nephi 3rd chapter).

Now, if this prophecy was found recorded in the Bible, what a strong link it would be in the chain of evidence which the Latter-day Saints put forth to prove the divine mission of Joseph Smith. This was a very plain and precious promise, and why it failed to find a place in the sacred record is a mystery which only a revelation from the Most High can explain.

This prophecy, as well as other prophecies of Joseph, was recorded on the brass plates which Nephi obtained from the treasury of Laban. Speaking of these prophecies Nephi says:

And now, I Nephi, speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt:

For behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the plates of brass (II Nephi 4: 1-2).

This was, as we have said, a very plain and precious promise; it referred to the work of the Lord in the latter-days; it made particular mention of the great prophet of the last dispensation, even to telling his name, and the work which he was to perform. It would have been of great service in helping to remove the stumbling blocks which Satan has placed in the way of men to prevent them from seeing and obeying the truth. Yes, even in those early days, as in the latter times, we can see the subtle workings of the enemy of all righteousness in trying to overthrow the purposes of the Almighty.

When Joseph Smith had translated one hundred and sixteen pages of the

Book of Mormon, Satan, by means of a cunningly devised scheme, succeeded in getting them away from him, and caused them to be altered so as to change their meaning. But the Lord detected him, exposed and frustrated his knavish trick.

Seeing the work of Lucifer and his agents in these latter days, we can readily believe that he resorted to similar measures in former times, and this perhaps, explains the reason why the prophecy of Joseph is not found recorded in the Bible. The Lord has told us that Satan, working through a great and abominable church, of which he was the foundation, caused many plain and precious parts to be taken out of the Holy Scriptures, as the following extract will show:

And, I Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God out of the hands of all other nations.

And it came to pass that I, Nephi, beheld that they did prosper in the land: and I beheld a book, and it was carried forth among them.

And the angel said unto me, Knowest thou the meaning of the book?

And I said unto him, I know not.

And he said, Behold it proceedeth out of the mouth of a Jew: and I, Nephi, beheld it; and he said unto me, The book that thou beholdest, is a record of the Jews, which contains the covenants of the Lord which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets; and it is a record like unto the engravings which are upon the plates of brass, save there are not so many; nevertheless, they contain the covenants of the Lord, which he hath made unto the house of Israel; wherefore, they are of great worth unto the Gentiles.

And the angel of the Lord said unto me, Thou hast beheld that the book proceeded forth from the mouth of a Jew: and when it proceeded forth from the mouth of a Jew, it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God;

Wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God;

And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away;

And all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men;

Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God;

And after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity; thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them (1 Nephi 13: 19-29).

Perhaps the prophecy of Joseph was among the covenants of the Lord, which were kept back by the great and abominable church. Time will tell. But how thankful we Latter-day Saints should be to the Lord for bringing to light again this plain and precious promise, which has strengthened and confirmed our faith in the divine mission of His prophet, and in the great and marvelous work of this last dispensation. W. A. M.



THE READING HABIT.



THE habit of reading has so much to do with our real pleasures in life and in the advancement to useful careers that it may well be encour-

aged in every home. The habit is easiest acquired, like many others, in early life. The older one grows the more difficult it becomes to pursue the thoughts and inspirations of others in books. Light conversations are so easy, and tax one's patience so little, that one is apt to pursue them rather than apply the mind to long continued or difficult thoughts embodied in books. But children will love to read books if the habit is once acquired.

It is sometimes asked, When should a child be trained to read? The reading habit is best encouraged long before the child can read, or even before it has learned its letters. If the mother or father will read the nursery rhymes and simple stories of juvenile books aloud to the child, it will soon learn to appreciate experiences and thoughts that go beyond the routine of home life. The habit of reading aloud to the children for half an hour in the evening as they sit around the table creates a longing within them to read on their own account as soon as they can learn to do so. It is usually too late if the parent waits until the child is twelve or fourteen years old.

One of the greatest hindrances to the habit of reading is the lack of suitable books in the homes. Home libraries made up largely of Gibbon's *Decline and Fall of the Roman Empire*, Hume's *History of England*, Guizot's *History of France*, and books of that character are likely to be mere ornaments. Such books are too difficult and baffle all efforts to read them. They tend also to discourage the reading of any kind of books.

No more profitable investment can be made for the home than the purchase of a juvenile library. Such a library will afford often real pleasure to the parents as well as to the children. It is wonderful what the investment of a few dollars will do in the purchase of suitable juve-

nile books. The money often paid to book canvassers for the "Royal Path of Life," "What Everybody Should Know," and other Royal Humbugs would, if properly expended, bring within the home what both parents and children need and would use.

To promote the habit of reading, the selection of proper books is of first importance. Our own "Faith Promoting Series" will inspire as well as convey knowledge. The religious should go hand in hand with the secular and our Church works should never be neglected. The reading habit so beautifies life that it is well worth cultivation by all. What a charm it has in old age! If people only knew what punishment old age has in store for those who persist in ignorant neglect of the companionship of good books they would certainly cultivate a habit of reading, that life in its decline may glow like the radiance of a beautiful sunset.

J. M. T.

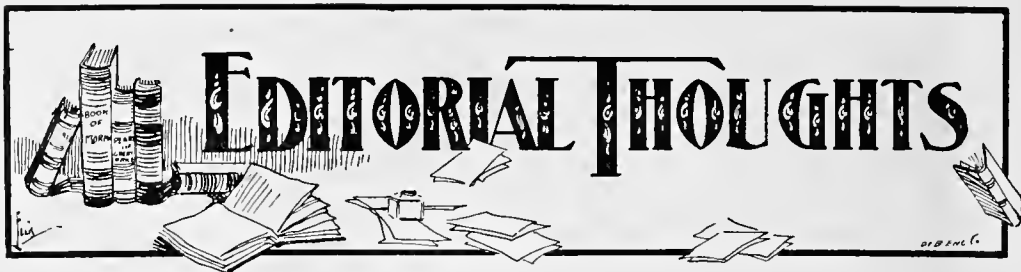


SPRING SOWING.

The farmer sows, in the early spring,
His seed with a liberal hand,
For well he knows that autumn will bring
What alone his toils command.
Sow thou, in the springtime of life, with care
The good that thou hop'st to see;
For only what foresight and toil prepare
Will its autumn bring to thee.

The golden wealth of the mellowing corn
That waves o'er a thousand plains,
Was buried in furrows, in darkness born,
And matured in single grains.
So bury thy seed with unstinted toil,
The good and the gains to be;
And a hundredfold from the cultured soil
Shall the harvest come to thee.

Selected.



SALT LAKE CITY, - - JANUARY 15, 1904.

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George Reynolds, First Asst. General Superintendent.
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**ADVANCEMENTS, PROMOTIONS,
AND STUDIES.**



At a meeting of the General Board of the Deseret Sunday School Union, held December 24, 1903, the following resolution regarding Advancements, Promotions and Studies was unanimously adopted:

That in assigning the class work in our Sunday Schools for 1904, the Kindergarten Department take the second year's "Outline" course,—old pupils as well as new.

That the same rule apply to the Primary Department.

That in the First Intermediate Department where all classes began with the

first year's course, such department take the second year's course; and where the department was so divided that part took the first and part the third years' courses, that these classes take the second and fourth years' respectively.

That the same rule apply to the Second Intermediate and Theological Departments.

That all Sunday Schools be advised to adopt the two class division in all the departments in preference to the four class division.

That all steps from one class into the next higher in a department be termed Advancement; that all changes from one department into the next higher be termed Promotion.

**RESPONSIBILITY OF EMPLOYERS TO
OUR YOUNG BOYS AND GIRLS.**

So many of our boys and girls are compelled to leave the home and the school-room at an early age to seek employment, in order that they may be helpful to their parents, that the restraining influences of the home, and the teachings of the school-room lose, in some measure, their beneficial effects. The period in young people's lives, from fourteen to eighteen years of age, is so often decisive of all their after years, that the strictest care and attention should be paid to their training during these years. It is true, parents may be more vigilant in the home, more anxious and more watchful than they have ever been during that period, but their efforts are not alone sufficient for the highest assurance that their young people's lives

will be what they are desired when the young people are compelled to go out in the world for a livelihood. Many boys and girls are compelled early in life to enter stores, factories and other places of employment, and they are thus surrendered greatly to the care and responsibility of their employers. When those who employ our young folks have no higher conception of their responsibilities than to assume the position that their duty toward them is confined strictly to the work that is done, such employers are certainly neglectful of an opportunity, that we are bound to think partakes of the nature of a duty. It not unfrequently happens that small boys who work in stores and factories, contract, during the noon hour, the habit of cigarette smoking, and this they are allowed to do in the rear of the buildings, or in some place where older employees gather to smoke their pipes, and to tell stories that are detrimental to the moral welfare of the young people about them. It is true, men cannot always guarantee the character of those they employ, but they may at least adopt some measures to prevent the bad effects of the association of those whose lives and practices are detrimental to the young. Boys going into the world for the first time, to engage in its struggles, are prone to imitate the example of their companions; and employers, who know their men and understand the companionship by which young boys are likely to be influenced, should, where the companionship is dangerous, take every possible precaution to guard against its evil effects. When, therefore, an employer assumes an attitude of indifference towards everything else in a young boy's life but the work which he is doing, he is certainly guilty of the sin of omission.

Parents would certainly be grateful to the men who would insist upon certain moral requisites in the employment of

their children. Some of the large railroad corporations of our country will not retain in their employment those addicted to the use of cigarettes. This may be wise and commendable from a business point of view, but it is also helpful from a moral standpoint. Our employers might very well insist that boys who smoke cigarettes are in danger of losing their positions; certainly they might formulate a rigid rule that would exclude smoking and the practice of other questionable habits about the premises during the hours of their employment. By doing so, young people could be sent to their homes in the evening, free from the influences that are not in harmony with the wishes of their parents. It is only just to say that there are some employers in our communities who insist upon a high moral standard and good habits among their employees, especially among those of tender years; but it is to be regretted, however, that the rule is not more universal. On the other hand, parents should authorize those who employ their sons and daughters to exercise a watchful care over them, and request that they, the parents, be notified when the conduct of their children during the hours of their employment is in any way questionable. Among the Latter-day Saints, much could be done if the block teachers of employers would carefully inquire into the moral conditions, and into the rules and regulations, governing those who are employed.

The people throughout the country have recently had their attention called, through the public press, to the great dangers that beset the life of the messenger boy in his temptations to misrepresent, overcharge, or enter places that are unfit for the gaze of youthful eyes. With such dangers as these in our messenger service confronting our young people, employers of such boys cannot be too

guarded or too careful about the rules and regulations that should govern them. Parents must naturally hesitate, before giving their sons to a service so fraught with moral dangers, and certainly the messenger boy service should cease at nightfall.

In the case of our young girls, the duty of the employer is really more imperative, as the youthful employees often have thrust upon them the society of those who are unfit to associate with the

innocent and virtuous. Parents have a right to be notified whenever their daughters' morals are endangered, and every protection should be thrown around them by their employers. Parents cannot always know the dangers to girl life in the various establishments where young people are employed, and employers should therefore assume the duty of imparting wholesome counsel to those whose virtue and happiness lies so largely in their hands.—*Jos. F. Smith.*



CURRENT TOPICS.

THE GRAFTER AND THE INCREASE OF CRIME.

CHICAGO is just now undergoing an agitation against the spread of crime in that city. The immoral conditions there have become so intolerable that the organization of an anti-crime society has been found necessary. One may naturally ask why it is that citizens through private organizations find it necessary to combat evils which the city pays its officers to suppress. There has grown up of recent years a systematic practice in many of the large cities among their officers of receiving bribes from men and women who conduct dens of infamy. The practice of buying off the city officers therefore, has become so pronounced that some suitable word had to be coined to designate the practice. That word is "grafting." In New York City, men who have been beneficiaries of the grafting practice have accumulated very comfortable fortunes.

In these days of modern civilization, many crimes and vices have been encouraged by progress in the means by

which they could be carefully and secretly conducted. The ability of the evil doer to conceal his methods and to refrain from shocking public sentiment through exposures has encouraged him in the increase of those devices that are today sapping the foundation of our moral wellbeing as a nation. Chicago has found it necessary to appoint a special committee of twenty-five, whose business it will be to ferret out the practices of the police and to insist upon the execution of the law in abating the dens of vice and infamy that have become altogether too numerous in that great city.

Within recent years the tendency of young men and women to leave their homes in the country and to seek employment in the large cities has become very pronounced. It would be difficult to say just what percentage of these young men and young women are overtaken in sin during the first year or two of their experience in city life. According to reports, apparently authentic and well confirmed, the proportion must be very large. Again the danger to the youth that are

born and reared in the great cities has become so widespread, that parents are in constant fear of the dangers which everywhere in city life beset their children. The police of a city are in a position to know what is going on. They have located the dens and resorts of evildoers and could be a most potent factor in the preservation of our young people if they were vigilant and painstaking. Young men and women need a restraining influence that naturally comes through the fear of exposure when they do not possess sufficient stability to resist the temptations that often surround them. It is to be hoped that the system of grafting will find no place in the practice of our police in the leading cities of Utah and it is to be hoped that the people will insist upon the appointment of officers who will not only execute the law, but who will work with a determined energy to minimize the evil influences and dangers of these resorts well known to them. It is a deplorable condition in our municipal government when upright and honorable citizens have to confess, and often submit to, the influence of a class who in politics can demand and enforce a selection of officers who are too ready to yield to the dictates of the criminal and vicious element in city life. The great dangers to our governments and civilizations are found rather in the conditions and compositions of the municipal government than in the Federal government at Washington.



LIQUOR TRAFFIC.

THERE was a meeting recently of the national convention of liquor dealers in Pittsburg. This convention was somewhat concerned over the suppression of the liquor traffic and the very material hindrance to their business created by prohibition movements throughout the United States.

The convention voted to recommend the creation of a great defense fund by a voluntary stamp act by means of which the association was to impose upon its members the obligation of putting a stamp upon all liquors sold. This association is a very wealthy one, and it is said that it could easily raise two hundred thousand dollars a year for its defense fund.

The action of this convention is very significant because it is the strongest argument that prohibition really diminishes the liquor traffic and substantially so even if it does not wholly prohibit. The friends of high license and liquor traffic point with considerable assurance as to the correctness of their position to the fact that the states of New Hampshire and Vermont are exchanging prohibition for high license. There has always been difficulty in enforcing prohibition in states because the thickly populated sections, especially of large cities, generally favor the liquor traffic and by so large a majority as to prevent the operation of state prohibition.

During recent years there has been a quiet but wholesome prohibition sentiment growing throughout the Southern States. Prohibition there is by counties and not by the state; and the movement has been quite effective as the people themselves testify, and as is shown by the recent national liquor convention at Pittsburg. Arkansas provides that there shall be no sale or manufacture of liquor where "no license" has been voted.

The following table indicates the growth of prohibition in the South:

States.	No. of counties.	No. voting against license.	No. voting for license.	Partial
Arkansas	75	43	34	
Georgia	137	103	34	
Kentucky	119	47	18	54
Mississippi	75	65	10	
Tennessee	96	84	12	

Other states are taking part in pro-

hibition movement by local option laws; and we are even told by those who oppose prohibition, that it is "no longer genteel to get drunk" even in Kentucky. Many of the leading railroads of the country do not permit their employees to enter a saloon, and employees who violate the regulation are dismissed from the service. Some railroads prohibit even the smoking of cigarettes.

Massachusetts has been most successful in her practice of local option and is fortunate in divorcing the question of prohibition from partisanship in the great political parties. In Massachusetts every voter has prepared upon the party ticket in local election a ballot for or

against license. If a majority of all the votes cast declare in favor of prohibition, then whichever party is successful enforces the mandate of the people with respect to the sale of liquor, thus it is kept out of politics.

The prohibition sentiment has not yet struck root in Utah; but the unnecessary damage which liquor is doing to the homes of the people and the morals of our young will in time arouse the people to a sense of their moral obligation in dealing with so hideous a vice as the liquor traffic. There is no reason why the vast majority of the counties of this state should not be successful in a prohibition movement.



SELECTIONS.

A LEGEND OF HARVEST.

In ancient Israel, so say the seers,
Two brothers lived in peace—as brothers
should—

And tilled that ground whereon in after years
King Solomon's illustrious temple stood.
A common heritage, each gave the field
His honest share of toil, and took therefrom
An equal portion of the summer's yield,
Nor grudged his part—nor held in doubt the
sum.

But on the night the harvesting was done,
And all the corn lay heaped beneath the skies,
The elder kinsman sat in thought alone
And gently reasoned with himself this wise:
"My brother is not strong, and suffered sore
Beneath the heat and burden of the day;
Lo, I will take some sheaves from out my store,
Unknown, and add to his across the way."

And, reasoning thus, he did; then found sweet
sleep;
Not so, howe'er, the younger of the twain,
Who lay awake, and said, "How can I keep
My great, full half of all this golden grain,

I, who am still but one, while he must feed
His wife and little children from his share?
So that same night, to meet a greater need,
He, too, in secret did what he deemed fair.

Now, when at break of day both cheerily
Came forth to work—with greeting, name for
name,
Each scarce concealed his wonderment to see
His separate stack of sheaves was still the
same!
And when, next night, and next, in love, anew
These Jewish kinsmen gave by stealth their
best—
But all in vain—behold the riddle grew
Exceeding strange, and caused them much
unrest;

Until at last its secret was revealed
To both at once (blest be the Hand that
weaves
Such threads of chance) for half across their
field
They met one night—each bent with heavy
sheaves.

Ah, kinsmen true, no offering later laid
 By Solomon upon the costliest shrine
 Of this immortal ground, was better made
 Than yours, nor gave to heaven a holier sign!

HOPE.

After the darkest midnight
 The dawn again will glow;
 And after the bleakest winter,
 Will springtide flowers blow.

But we would not love the blossoms
 If every month were May;
 And we would not heed the sunlight
 If it were forever day.

Though in gloom and sorrow walking,
 Though our eyes be dim with tears,
 If we look to the Over-heaven,
 Lo! a rainbow there appears.

And hope shines ever the brightest
 For those who have known despair;
 And the promise of rest seems sweetest
 To those who the burden bear.

RULES FOR HEALTH.

Here are some certain rules of health;
 Take them—they're better far than wealth:
 Don't overeat, don't overdrink,
 Don't overwork, don't overthink.
 Be not afraid of honest sweat;
 Run like a deer from shame and debt.
 Let not your right hand ever know
 What gifts through your left hand may flow.
 Beware of bigness of the head;
 Get bigness of the soul instead.
 Shun whisky as you would a curse,
 And no tobacco funds disburse.
 Love and respect your fellow-man,
 Or come as near it as you can,
 And keep this thought in mind, my friend,
 That when your busy life shall end,
 The prize will not be held by one
 Who what men brand "success" has won,
 But by some humbler one who yet
 Leaves to the world least to regret.

EPITAPHS IN THE CEMETERY OF FAILURE.

He lacked tact.
 Worry killed him.
 He couldn't say "No."

He did not find his place.
 A little success paralyzed him.
 He did not care how he looked.
 He did not guard his weak point.
 He was too proud to take advice.
 He did not fall in love with his work.
 He got into a rut and couldn't get out.
 He did not learn to do things to a finish.

He loved ease; he didn't like to struggle.

He was the victim of the last man's advice.

He lacked the faculty of getting along with others.

He could not transmute his knowledge into power.

He knew a good deal, but could not make it practical.—*Success.*

HAVE ANGELS WINGS?

REV. JOHN DAVIS, Cardiff, writes in the *London Daily Graphic*: "In the *Daily Graphic* of the 29th November I observe a letter from Littlemore Vicarage on the masculine appearance of angels, with which I quite agree, but I go still further and maintain that there is no scriptural authority for a winged angel, for if they had wings they would never have been mistaken for and addressed as men. If wings are a necessary adjunct, are they to be feathered as birds, or like those of butterflies, or of a kind of skin, like bats? And if wings, why not a tail for steering their course? The scriptural creatures with wings are never called angels, but Cherubim, Seraphim, etc., which were not employed as Divine messengers or angels."

I do not ask for any crown
 But that which all may win,
 Nor seek to conquer any world,
 Except the one within.

QUESTIONS AND ANSWERS.

ABRAHAM'S PRIESTHOOD.

QUESTION: What office in the Holy Priesthood did Abraham, the father of the faithful, hold?

Answer: According to his own statement he was a High Priest. At the beginning of his record he says:

Finding there was greater happiness and peace and rest for me I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers. (Book of Abraham 1: 2).

TOBACCO FOR BRUISES.

QUESTION: We are told by the Lord in the Word of Wisdom: "And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." Are we to understand by this that tobacco is not good for the healing of bruises in man but only for those in beasts?

Answer: We think not. We believe

it is good for bruises in human flesh, when used, as the revelation states, with judgment and skill. We also incline to the opinion that it would probably prove more beneficial if used in its natural state than in the adulterated form, when prepared for smoking or chewing, with which the majority of people are most familiar.

THE LITTLE HORN.

QUESTION: What are we to understand by the little horn spoken of by Daniel (7: 8) in his vision of the four beasts?

Answer: The "Little Horn" is quite generally interpreted to symbolize the Papal dynasty. From small beginnings it grew up, after the overthrow of the Roman empire, and among the ten kingdoms, which succeeded that empire, and which at first nourished and cherished it, until, from being a local bishop the head of the Catholic church grew to be the civil and ecclesiastical head of the Latin empire, planting and supplanting kings, and was regarded by the ten kingdoms almost as a god upon earth.

This is undoubtedly the same symbol as the "Mother of Harlots" of John's Revelation 17, and I Nephi 14, and herself and daughters constitute apostate Christianity as seen in these latter days.



THE PLAYGROUND OF THE BOY JESUS.

WE do not know what the face of Jesus looked like. We have pictures of emperors that lived when he did, but Jesus was a workman, and portraits in those days were only for the very rich. But we do know how he dressed when He was a boy, for they wear the same sort of clothes in Nazareth still; we know some of the games He played, and

we can still see the place where He played. As you sometimes watch children at a distance, and enjoy their game, though you do not recognize their faces, so we can look back across the distance of nineteen hundred years, and see the boy Jesus quite well at His work and play, even though we cannot recognize His features.

Nazareth is built in the Galilean hills, and a dry creek bed runs though the town. By the creek is the old threshing-floor, where the ground is beaten hard, so that the grain will not be trampled into it. Here, in the harvest, the wheat and barley are thrown, and the goats are driven round and round upon it until the grain is all trampled from its husks. Then they separate it from the chaff, and store it away

played wedding and funeral. Jesus tells of it in Luke 7: 32. Marriages and funerals were then, and are still the greatest events of the village life, and so the children in playing "make believe," may have played these oftenest. Sometimes, I doubt not, the other children were sulky, and wouldn't agree.

"Let's play wedding, and we'll be the pipers," some would say.



NAZARETH.

in the granaries. But all the year except threshing time the children of Nazareth have the threshing-floor as their playground. These threshing-floors are not often changed, and there are not many level places in Nazareth to make another, so it is quite possible that Jesus and His friends had their games on this very spot. I suspect it was here the Nazarene children

"No, we won't do it."

"Well, let's play funeral, then, and you can be the chief mourners."

"No, we don't want to."

But when a real wedding came, everybody was ready. Their finest clothes were gotten out, and they went to the house of the bride, often filling the streets for a long way from the door; for their

streets are seldom as wide as our narrowest alleys. Then they talked and laughed and told stories constantly until the procession started. The pipers on their reed flutes and the women on their tambourines began their music, and all the company clapped their hands in time, and the children!—they were the happiest of them all. They scampered about the front of the company, dancing and turning somersaults, and playing every sort of trick on each other. Later on, at night, came the wedding feast. Jesus had been among the merry-makers and at the feasts often in Nazareth while a boy, and John tells us of one He went to Cana to attend after He became a man.

* * * *

The hillside on which the older part of Nazareth is built is very steep. At one place there is a straight rock face—a high bluff, or precipice. Of course, that was the best play-place about town for the boys. If they ever picked flowers, they picked those that grew there out of the rocks, because it was dangerous. When they played battle, this was the fortress that was attacked and taken. I am quite sure that Jesus knew the hill well, and remembered it, as we always do the places where we have had our best times. But after He became a man, and was preaching in the cities around, he came back to

Nazareth, and in their synagogue confessed that He was the Son of God. Then the men took Him up to the same hill where they had played together as children, and intended to cast Him down and kill Him; but He escaped from them.

* * * *

When I was wandering along one of the crookedest, narrowest streets of Nazareth, I heard some one using a saw. “I wonder if this can be a carpenter’s shop!” I thought. A moment later I was at the open door. The shop was rather dark, for the only light came in through the door; there were no windows. There were carpenter’s benches along the sides of the room, and above them racks of tools. Pieces of board were piled up here and there in the corners. Two men were making a large chest. The work was very neatly done, but with only the simplest tools,—a hammer, a saw and a chisel are about all they have. There on the floor two boys were sitting, working, smoothing up some ox-bows. All about them were the shavings and chips from the chisels. And I fancied this carpenter’s shop, the dark room, the simple tools, ox-yokes, shavings, boys, and all, was very like the one Jesus worked in, just here on this hill-side somewhere, nineteen hundred years ago.—*Sunday School Times*.



THE PLAINS OF PALESTINE.



HE holy scriptures mention many plains in Palestine. We will notice three in particular.

The plain of the Mediterranean Sea, which extends from the River of Egypt to Mount Carmel. That portion

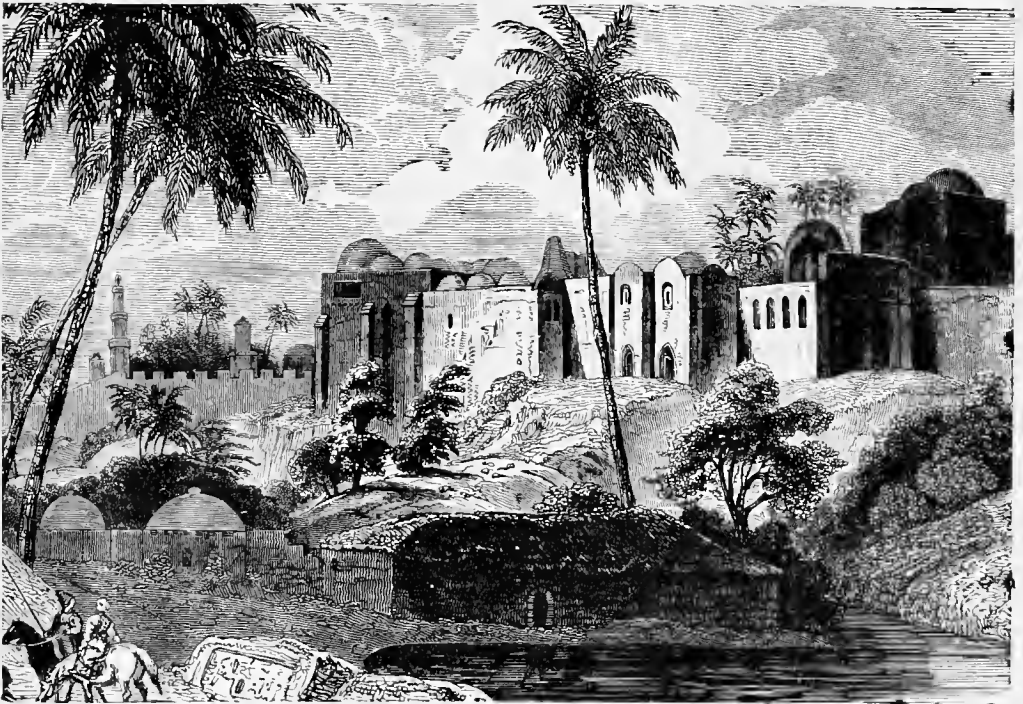
of land between Gaza and Joppa was known as “The Plain,” and in this fertile tract stood the five principal cities of the Philistine satrapies, Ascalon, Gath, Gaza, Ekron and Azotus. The tract between Joppa and Mount Carmel was known as

Sharon, but this is a different Sharon from the one that lies between Mount Tabor and the sea of Tiberias and from still another one, celebrated for its pastures, which was situated in the tribe of Gad, beyond Jordan.

Then there is the plain of Esdraelon or Jezreel, which extends from the Mount Carmel and the Mediterranean to the place where the river Jordan issues from the sea of Tiberias, through the central

the people that were with him, gathered from Harosheth of the Gentiles into the river of Kishon;" when "all the host of Sisera fell by the sword, and there was not a man left," when the kings came and fought, the kings of Canaan by the waters of Megiddo (Judges iv: 13, 15, 16, 19).

It was also in this plain that Josiah, the king of Judah, disguised himself and fought against the Egyptian king, Necho,



GAZA.

portion of the Holy Land. It was here that the tribe of Issachar rejoiced in their tents. (Deut. xxxiii: 18.)

Many memorable battles took place on the plains of Esdraelon during the early ages of Jewish history as well as the time of the Roman Empire and of the Crusaders. It was here that Barak descended with ten thousand warriors from Mount Tabor and discomfited Sisera and "all his chariots even nine hundred chariots of iron, and all

and was wounded to death by the arrows of his antagonist (II Kings xxiii: 29). The lamentations for his death were so great that the mourning for King Josiah became an ordinance in Israel (II Chron. xxxv: 24-25); and the great mourning in Jerusalem, foretold by the Prophet Zechariah (xii: 11), is said to be as the lamentations in the plain of Esdraelon, or in the prophet's language, as the mourning of Hadadrimmon in the valley of Megiddon.

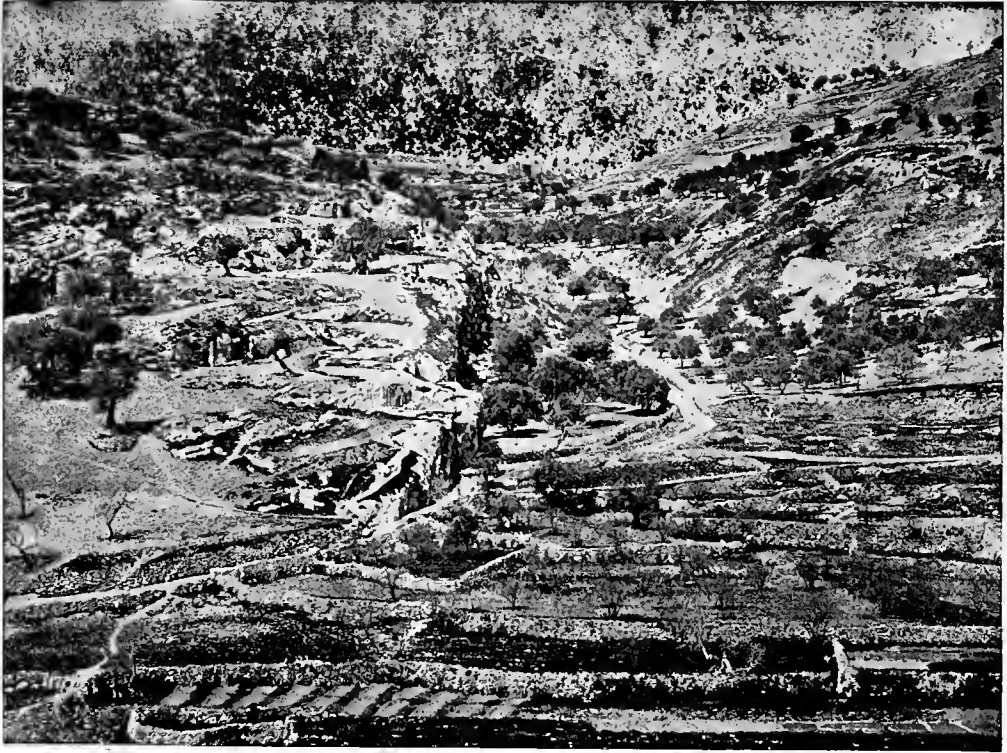
Josephus always speaks of this portion of Palestine as the "Great Plain."

Nabuchadonosor, king of the Assyrians, who fought with Arphaxad encamped here. "Warriors out of every nation under heaven," have pitched their tents in the plain of Esdraelon, and have held their banners until wet with the dews of Tabor and Mount Hermon.

The hills of Nazareth are to its north,

ceased; they ceased in Israel (Judg. v: 6, 7). The valley length of Esdraelon is about twenty-four miles and the breadth about twelve miles.

Then the plain round about Jordan (Matt. iii: 5) embraced the tract of country on both sides of the river, from Lake Gennesareth to the Dead Sea. The plain of Jericho also belongs to this region and forms a part of the valley of salt near the



VALLEY OF HIMMON.

the hills of Samaria to the south, on the east stand the mountains of Tabor and Hermon, and to the southwest is Mount Carmel. A few years ago there were but a few small villages consisting for the most part of wretched mud hovels, and but few inhabitants were to be seen. So we are reminded of the words of Deborah:—"The highways were unoccupied; * * * the inhabitants of the villages

Dead Sea. It was here that David defeated the Syrians as we find recorded in I Chron. xviii: 3-8. The plains of Moab also form a part of this region, and here the Israelites encamped (Num. xxii: 1; xxvi: 3).

We may mention Moloch, whom the Ammonites horribly worshiped; this was a brazen image whose arms were extended, into which, when heated very

hot, little children were thrown in sacrifice.

Ahaz and Manasseh, kings of Judah established altars and an image of Moloch and burned their own children in sacrifice (II Kings xvi: 2, 3; xxi: 1-6). Even Solomon permitted this worship (I Kings xi: 7). The valley is known as "Tophet" in the scriptures from "Toph" a drum, for when human sacrifices were offered a drum was sounded so that the cries of the sufferers would be drowned.

King Josiah finally demolished the altar and image and ordered that all filth and refuse of the city should be cast there. The Jews remembered this place with horror, and spoke of it as "The fire of the land of Himmon" and to the Jewish mind it became the type of future punishment. The Hebrew word "Gehenna" means "land or field of Himmon" and the words "Fire of Gehenna" interpreted mean "Hell fire" (Jer. vii: 31, 32; Ps. cvi: 37, 38; Lev. xx: 1-5; Deut. xii: 31) fire of the land or field of Himmon!

We have mentioned the King's Dale; a tomb is to be seen there eighteen feet square at the base, and cut out from the solid rock where it stands. The traditions of the Jews are that this is the tomb of Zechariah, the priest who was stoned to death in the court of the temple at the command of King Joash (II Chron. xxiv: 21).

This priest is thought by some to be the Zacharias whom Christ mentions (Matthew xxiii: 35). Another tomb nearby is said to be that of the Apostle James who was hurled over the cliff and dashed to death on the rocks below. It was in this very valley, between the Mount of Olives and the hills on which the city of Jerusalem stands, that Melchizedek and the king of Sodom met Abram.

We have also mentioned Jaffa or the Joppa of Bible times; its coast is rough and dangerous, the town is built in ter-

aces on a cliff facing the sea. Here it was that Jonah embarked for Tarshish when he fled from before the presence of the Lord (Jonah, Chap. 1 and 2). It was also here that Dorcas was raised from the dead, and also where Peter received the revelation that the Gentiles were partakers of Christ's word. It was at this port that King Solomon received the timber from Lebanon for the building of the temple, the timber being brought in floats by sea to Joppa. We learn (II Chron. ii: 16; Ezra iii: 7.) that when Joshua divided the land Jaffa was allotted to the children of Dan. The population, chiefly Mussulmen, is about seventeen thousand or twenty thousand, and is steadily growing. Jaffa is the only gateway to the city of Jerusalem and is also the centre of a great soap industry, while silk is manufactured on a large scale. The fruits raised here are world-famed. Turks, Syrians and pilgrims from different parts of the world are also here. Many are halt and blind and ragged, and we are reminded of Dorcas who made coats and garments for such. "And it came to pass that she was sick and died." But Peter came, "and all the widows stood by him weeping and showing the coats and garments which Dorcas made, while she was with them." But through the prayer of faith she was presented alive again, and "it was known throughout all Joppa: and many believed in the Lord."

The plain of Jericho is still rich in fertility. The river of the Jordan forms a portion of its boundary. Centuries ago a great nation flourished here and if proper care were again bestowed upon the land there is no reason why it should not bloom and blossom as it did in the far distant past. The children of Israel marshalled their hosts and besieged the doomed city; and this rich valley, west of the Jordan, was their first possession when they

entered the Promised Land. The story of the capture and destruction of the city by the Israelites is found in Joshua vi. Joshua predicted a curse upon the one who should attempt to make a fortified city out of it again (Josh. vi: 26). We learn (Josh. xviii: 21) that it was again rebuilt, and assigned Benjamin and was inhabited during the time of the Judges (Judges iii: 13; II Samuel x: 5). Notwithstanding the curse pronounced against it by Joshua, it was fortified in the days

was on this road that the good Samaritan was waylaid (Luke x: 30). It was near this road Christ healed the blind beggar, and where the sight of blind Bartimaeus was miraculously restored (Matt. xx: 29-34; Mark x: 46-52; Luke xviii: 35-43).

We read (Deut. xxxiv: 3) that Jericho was known as the "City of Palm Trees," yet at the present time not one of these beautiful growths are to be seen, but it is one of the wildest and most desolate of spots. The mountains of Judea flank the



MODERN JERICO.

of Ahab and the curse pronounced against the builders was fulfilled (1 Kings xvi: 34).

The second Jericho was not built on the same site as the first, but it was made magnificent by Herod the Great, and grew into considerable importance at the time Christ was on the earth. The modern Jericho is a wretched village; the road leading to Jerusalem is dangerous travel because of the many robbers. It

plain on the west, rising abruptly to a height of nearly two thousand feet. The plain extends from five to six miles north and south, while the width from east to west is about four miles. A small poisonous shrub may be seen bearing a few withered apples, and which many say are the apples of Sodom. The exact site of the once great city of Jericho cannot be pointed out with certainty.

F. Van Cott.

OUR LITTLE FOLKS



EDITED BY
LOUISA L. GREENE RICHARDS.

Address: Mrs. L. L. Greene Richards, 160 C. Street, Salt Lake City, Utah.

STAKES OF ZION AND THEIR PRESIDENTS.

TO the little readers of the JUVENILE INSTRUCTOR it is well known that the Latter-day Saints are organized, in many different places, into stakes of Zion. The children know also that each stake of Zion has a man called the Stake President, who, with his two counselors, presides over the Saints in his stake.

The Lord taught the Prophet Joseph Smith how to organize a stake of Zion, as He taught him how to organize the

another at Nauvoo, and others at different places where the Saints settled.

A stake of Zion was organized soon after the pioneers reached Salt Lake val-



ELDER CHARLES C. RICH.



ELDER DANIEL SPENCER.

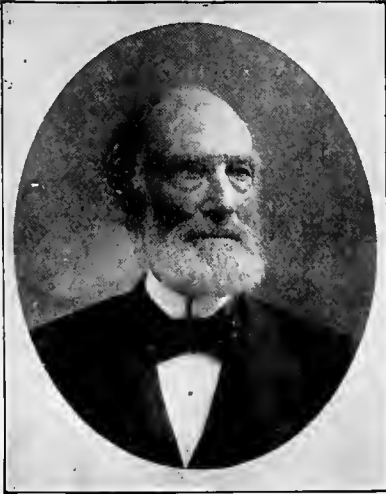
Church. There were a number of stakes organized before the Saints came to the mountains. One stake was organized at Kirtland, another at Adam-ondi-Ahman,

and another at Nauvoo, and others at different places where the Saints settled. A stake of Zion was organized soon after the pioneers reached Salt Lake valley. On August 22, 1847, a special conference was held, at which it was decided to organize a stake, with Father John Smith, the Prophet Joseph's uncle, as president. At the regular conference, held October 3, the stake was duly organized, and Elders Charles C. Rich and John Young were sustained as Father John Smith's counselors. At a conference held the following October, Brother Smith was appointed Presiding Patriarch

of the Church, and Elder Charles C. Rich became president of the stake, with John Young and Erastus Snow for counselors. In February, 1849, Elder Rich was ordained one of the Twelve Apostles, and

is that postage for the return must be sent with the manuscript.

It is also an oft-repeated rule that in writing for printers only one side of a sheet of paper should be written on, Please try again.—Ed.



ELDER GEORGE B. WALLACE.

was succeeded in the presidency of the stake by Elder Daniel Spencer.

On the death of President Spencer, in December, 1868, Elder John W. Young was chosen to succeed him. Next came Elder George B. Wallace, who became president in May, 1874: and lastly, Elder Angus M. Cannon, the present president, who was ordained to this calling in April, 1876.

L. L. G. R.

THE LETTER-BOX.

Explanation: To the writer of "A Real Christmas Story."

The relationships and the incidents told of in the story are not made clear and are not well connected. Because of these discrepancies it is not suited to the columns of the JUVENILE INSTRUCTOR.

When writers desire articles returned if not made use of by publishers, the rule

Papa Reads the Juvenile.

NAPLES, UTAH.

I am eight years old and I go to day school, Sunday School and Primary. My teachers are all good to me and I love them all. Papa reads the stories and letters in the JUVENILE INSTRUCTOR to me and I love to hear them.

ELMA GOODRICH.

Keeping Track of the Old Folks.

PIMA, GRAHAM CO., ARIZ.

I thought I would send a letter to the JUVENILE INSTRUCTOR. I am twelve years old. My papa and mama were both born in the true Church of Jesus Christ. I love to go to Sunday School, to Primary and meeting, and to pay my tithing. My Grandpa and Grandma Weech and my two aunts have gone up to Oregon. My Grandpa Birdno died two years ago, but grandma lives at Safford with one of my uncles.

CLYDE BIRDNO.

Joined the Church.

DAVENPORT, IOWA.

I will write to the Letter Box for the first time. I have two sisters and one brother, and we all were baptized August 29, 1902, by Elder Don C. Walker, and we were confirmed members of the Church of Jesus Christ of Latter-day Saints. I was confirmed by Elder Howard W. Young. I go to Sunday School and read

the Bible stories. Elder George B. Reynolds is my Sunday School teacher, but he is going to be transferred to Rockport, Ill. I was nine years old when I was baptized. I am ten now. Before the Elders came I was very sick; but the Elders kindly administered to me and now I am well.

Your new friend,

MAUDE BERG.



A Large Number of Relatives.

MENAN, IDAHO.

I go to Sunday School and Primary. My sister is one of the teachers. I had ten brothers and two sisters. Two of my brothers have died. I have nine nephews and eight nieces. I am ten years old. I want to pay my tithing every year.

OLILE BERRET.



Baptisms at Home.

GRANT, IDAHO.

Seeing so many letters from other little children, we thought we would write one. We live on a ranch three miles from the meetinghouse, but we go to Sunday School and meeting nearly every Sunday. Our papa, Brother Andrew Morrison, is the superintendent of our Sunday School. We have a warm spring and the little boys and girls come here for papa to baptize them. He says he has baptized more here than he did on his mission.

Your little new friends,

HILA MORRISON, 8 years old.

LOUIE MORRISON, 6 years old.



OGDEN, UTAH.

DEAR READERS: When I was quite a little child, I used to read the letters printed in the JUVENILE INSTRUCTOR. But I did not dare to write one myself. I was timid and imagined that every one, who read any composition of mine, would

be ashamed of my belonging to the Church. I do not think so now. Permit me to express my wishes concerning all my dear little brothers and sisters. I sincerely hope that they will grow up to be good men and women, willing to endure and sacrifice everything, if need be, for the sake of the Gospel; also that they will be good sons and daughters to their parents, generous and kind to those in humbler circumstances, and obedient and respectful to those in authority over them. I intended to tell you about a little boy I found crying on the streets two years ago this last Christmas, but I shall have to leave it to another time, else my letter will be too long. As a conclusion I send you this pretty little verse, written by Rose Hartwick Thorpe,—

"The day is best wherein we give

A thought to others' sorrows,

Forgetting self, we learn to live;

And blessings born of kindly deeds

Make golden our tomorrows."

Ever your well wisher,

G. M. B.



Holiday Greetings.

(The following letter and poem, dated Dec. 8, 1903, like many other articles, had to be left over for lack of space.)

Readers and friends of the Letter-Box dear;
The merry, merry Christmas is near,
The happiest time of all the year;
And may Santa Claus bring us good gifts of cheer.

LYMAN, IDAHO.

I thought I would send you a little letter and a piece. I am ten years old now. Sometime I hope I shall be able to write real good letters and poetry, like Sister L. L. Greene Richards writes for us.

OUR SAVIOR.

There was once a little Baby

Came to earth, long years ago;

He was loved by His kind parents,

But He had a wicked foe.

King Herod did not like Him.
 So he sent his men to slay
 All the babies—just to kill Him;
 But God planned another way.
 In a dream the Lord told Joseph
 To take Mary, his young wife,
 And the child, and flee to Egypt,
 For King Herod sought His life.
 Years pass'd by, and this sweet Baby
 Grew to be a noble man;
 And He gave His life to save us,
 Thus He brought the Gospel plan.
 Now His name is loved and cherished,
 By His saints throughout the world;
 It is Jesus Christ, our Savior,
 "Truth," His standard, is unfurled.
 "Love," His motto: Let's to others
 Do as we would have them do;
 Help our sisters and our brothers,
 In our faith and works be true.
 Pray to Him who dwells above us,
 And with holy angels sing
 Praises to our Lord and Savior.
 Peace and joy may Christmas bring.
 EMILY RYTTING.



THE MARTYRS.

One night (when Meg was in her bed
 A-dreaming dreams with Moll)
 The dolls of all the neighbors called
 To visit Peg and Poll.
 On every chair they perched and sat,
 On every stool a doll.
 Their curls were brushed, their sashes tied,
 Their faces fair and clean;
 They carried fans and handkerchiefs,
 The cutest ever seen,
 And some had come in China silk
 And some in velveteen.
 And all of them, yes, every one
 Had brought a tale to tell
 About the "horrid little girl"
 Who hadn't used her well;
 Who'd treated her with cruelties
 Beyond a parallel!
 Who'd washed her twenty times a day
 And dressed her twenty more,
 Who'd lost her socks and mussed her frocks
 And dropped her on the floor,
 And tagged her every minute since
 She left the dolly store!

From all around the room at once
 Arose a deaf'ning din,
 And Peg, abetting, told how Meg
 Had stuck her with a pin;
 And Poll, how Moll had combed her hair
 Until 'twas fairly thin.
 Now, as it came about, the while
 That little Meg and Moll
 Were being thus outrageously
 Abused by Peg and Poll,
 There sat in that fair company
 An awful-looking doll
 Her eyes and nose were battered in,
 Her cheeks were wan and worn,
 Her head was bare of hair as though
 It had been shaved and shorn;
 The clothes she wore were rent to rags,
 And e'en the rags were torn;
 Her legs were broken at the knees
 As in some mortal fray;
 One arm was hanging by a thread,
 And one was off to stay,
 While through a hole within her side
 Her sawdust ebbed away.
 She listened to the discontent,
 And then in voice that broke
 For want of language to express
 Her state of feelings, spoke:
 "Your ignorance, my friends," she said,
 "Would very tears provoke!
 "I did not come to tell my past
 To any living toy.
 But I beseech you—look at me,
 And bless your lot of joy!
 Oh, dwell upon your mercies—I
 Was given to a Boy!"

—Selected.



SMILES.

Mother—"My boy! What became of
 that last piece of pie I left in the cupboard
 and told you not to disturb?"
 Oscar—"I eated it."
 Mother—"And what would you call an
 act like that?"
 Oscar—"Disturbin' th' piece, I s'pose."
 Mother—"Why, children, what's all this
 noise about?"
 Little Freddy—"We've had grandpa and
 Uncle Henry locked in the cupboard for
 an hour, an' when they get a little angrier
 I'm going to play going into the lion's cage!"

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